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## FOREIGN MISSIONS.

The salvation of immortal souls was not the only consideration of Him who created them. The onward march of missions within recent years gives unmistakable evidence of divine guidance and blessing. For a missionary to enter China, India or Africa a hundred years ago was to jeopardize his life. Many of them sealed their faith with their own blood, and were thus hurried on to their heavenly reward.

Though the danger is by no means past, every nation under the sun, except Tibet, stands with open portals and outstretched hands, asking for the Gospel of Life. More than eighteen hundred years ago Christ, in a few simple words, gave to the church his marching orders: "Go into all the world and preach the Gospel to every creature." Yet there are to-day a thousand million souls who have not received the true light. An all-sufficient remedy has been provided by a merciful God, whose plans are always the best. He might have opened his word on all nature, so that "the words might be read," but He did not see proper to do so. As the star of Bethlehem guided the wandering Jew, so the Holy Spirit guides the wandering soul. The wise men of the East, "until it came and stood over where the young child was," so every star that decks the canopy of heaven might have been made a messenger of light pointing the wayward sons of men to Christ. But no, "God chose to send the Gospel to lost men, not by means of miracles or angels, but through natural channels, and by means of those who had part in the ruin and rescue." The good news must be preached by men. The word preacher, as used by Homer, signifies a herald, a public crier. This idea is strikingly set forth in the beginning of the Gospel dispensation: "In those days came John the Baptist crying in the wilderness: 'Behold, the greatest of all preachers, stood up in the temple, and with a heart burdened with immortal souls, he cried, saying, if any man thirst, let him come to me and drink.' John 1:9. In obedience to the great commission, the apostles went everywhere preaching the word." Acts 1:8. At the present juncture of the world's evangelization, this crying need is:

1. More men to bear the Gospel to the heathen. "There have been many missionaries in the last eight centuries, but in the preceding eight hundred, every hour of the day five hundred are printed in New York City and six hundred in London." But what will these valiant men do? We need a great army of men to go to the dark corners of the earth, bearing the "Gospel of Life" to the sick and perishing. When the history was heard in 1881, our heroic young men, in the face of danger and of death, deemed not their own lives precious, but hid their lives in the arms of the Lord to "send forth more laborers into the harvest." The wealth of the church members in the United States is estimated at \$875,000,000; their annual contribution to the home and foreign missions is \$2,000,000. Out of each dollar thus given only two cents go to foreign missions. The white Baptists of Mississippi last year paid an average of only nine cents a member.

When Dr. Broadus went to New York three years ago to solicit funds for the Seminary, he said to the Rockefeller: "Our Seminary is a kind of joint-stock company; some of us who are poor have given our lives to it, you put in your money and we shall have the results to show." They gave him \$50,000. Since then three hundred young ministers have gone out from that institution and are to-day preaching the Gospel on four of the five continents. These Rockefeller men have money for the good they can do with it; they have recently given \$50,000 to establish a Baptist college in Chicago. Mrs. Smith, of Louisville, has given \$50,000 more to the Seminary, but that penniless widow who sat up till eleven o'clock Saturday night to finish a pair of socks which would enable her to put twenty-five cents into the mission collection next day, "hath cast more in than they all."

President Robinson, of Brown University, in his speech before the Boston Anniversary the other day, said: "There cannot raise the missionary funds; it is the small amounts which make the grand total." In his letter to the Romans, Paul says: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10:14. This missionary work is a joint-stock company and those who give to their hard-earned money preach the Gospel to the heathen as truly as those who give their lives to the work. But it is not enough to pay our money.

3. We should pray more for missions. The idolatrous heathen must

be prepared by the Holy Spirit for the reception of the Gospel; even after they have been converted, it is next to impossible for them to break away from their sinful habits and live according to scriptural requirements. Surely they need our prayers. Then there are our older missionaries, many of whom are rapidly failing from overwork in a debilitating climate, and scores of new missionaries who are subjected to a severe physical and spiritual pressure while poring over a difficult language. All these, not to speak of our mission Boards and secretaries at home, should have an interest in our daily petitions. There has never been a time in all the history of the world when there was greater need for earnest, agonizing prayer than now. Let us not forget the important work of the penitent, but these were just after a season of ten days' prayer. This marvelous outpouring of the Holy Spirit has been eclipsed in modern times. In 1878, Christians at home, wrestled with God in behalf of India, uniting their prayers with those of the missionaries, and in sixty days more than one hundred converts were added to one Baptist church in India. Here Cry had labored seven long years before the first sign of converting grace and Gospel triumph greeted his eyes," just as Morrison had done in China, Judson in Burmah and Moffat in Africa.

Let us keep in mind the parable of the importunate widow. Missionaries labored sixteen years on the island of Tahiti without a single convert, but then a change came, and they received such marvelous outpourings of the Spirit of God that, within eight years, they were sending out native missionaries to neighboring islands. Fifty years ago there was not a single Christian on the island of Haiti, to-day there is not an avowed infidel. But why need I continue? The whole history of missions is a simple enumeration of God's answers to prayer. He says, "Ask of me and I will give thee the heathen for an inheritance, and the uttermost parts of the earth for thy possession." Ps. 115. A hundred years ago, foreign lands were locked up to the Gospel, but, in answer to prayer, God with a mighty hand has flung open these doors and laid His servants to enter. "This whole earth for Christ, no more a mystery. Let us go up at once and possess it; for we are able to overcome." Num. 32:20. Why for the day when the Gospel of the blessed God will cover the earth as the waters do the face of the great deep. J. G. CHAFFIN, Matanzas, Mex., July 10, '89.

Another Good Fifth Sunday Meeting. The District meeting of the Yallahs-Oxford Association, was held with the church at Grays Point on the Fifth Sunday in June, and Friday night and Sunday before. Before the meeting our ladies bestowed their services and by Friday night had our church nearly completed and suitably decorated. At 8 p. m. a greivable to programme Eld. J. R. Farish preached an able and edifying sermon, Saturday morning at 10 o'clock we opened the meeting with devotional exercises. After which we listened to a short and pithy address of welcome by Dr. L. M. Mays. Response by Elder W. T. Lowry. Bro. W. S. P. Doty of Duck Hill then read an admirable essay on "Money and the Kingdom of Christ." This question was ably discussed by brethren E. B. Miller and T. B. Williamson. Then came a never to be forgotten subject from Bro. W. T. Lowry, "Subject, denominational schools and colleges. Now having our minds filled with good things spoken by our brethren, we adjourned to the grove, where our ladies had spread a sumptuous dinner. After satisfying the wants of the inner man and taking a rest, rejoined to the church. After singing a hymn of praise, and prayer of thankfulness to God, Bro. Farish entertained us with a well timed speech. Subject, "Development of believers in church life." All were highly pleased and I trust edified by having heard him. Then came the ever ready E. B. Miller with a towering discussion of the subject, "Missions among foreign settlers in the United States." Among other things that he said was this, that this was a problem (immigration of foreigners into this country) with which our great statesmen had grappled but so far failed to solve. I just thought that a side from our acknowledged statesmen there are some who make no pretension to such things might be more successful than they. And from his speech I am inclined to think that Bro. Miller would be one of them. So the evening exercises were closed.

Sunday morning from 10 to 11 o'clock, was given a mass-meeting of the Sabbath school. Bro. Farish made a fine talk to the children. The balance of the day was spent in preaching services. At 11 o'clock by bishop W. T. Lowry. At 3 p. m. Elder E. B. Miller and again at 8 p. m., by Elder J. R. Farish. Among other good things that were done a collection of \$80.00 for various purposes was taken up. The meeting will be cherished in our hearts as a "feast of fat things."

A. C. MASON, Grayport, Miss. July 10th, 1889.

OUR WASHINGTON LETTER. BY REV. SCOTT F. HERSHEY, PH. D. It is becoming known that President Harrison is in the habit of steaming down the Potomac, in Postmaster-General Wanamaker's yacht, to spend his Sundays. And the new-papers comment thereon as becoming annoying and unworthy the dignity of our great American families. These papers often have, for correspondents at the Capital, men without character, honor, or integrity, and who proceed to lacerate good characters, and besmear Christian men without hesitation. The criticism about the President's Potomac trips is entirely of the sensational order and designed to bring the President's reputation into disrepute. That he is obliged to have some actual rest in order to perform his duties, the only way to obtain it is by getting away from Washington. He does not use the day in fishing or for amusement, but simply for complete rest, going to church when possible, being the sole variation of the rule. The President's well-known habits and principles with regard to respect for the Lord's day should have been sufficiently known to save him from the cheap ridicule indulged in with reference to his Sunday yachting.

The great Catholic University near this city is in a perplexity. The Bishop in charge recently returned from Europe with the report that he had selected a faculty of professors for the University. Some one has raised the opinion that these men could not be brought here for the proposed purpose, as it would be an act in violation of the Alien Contract law. The University authorities thereupon requested the Attorney-General to determine whether it would be regarded as a violation of law. The Attorney-General declines to give an opinion in advance of the occurrence of a case. Upon more closely looking into the Alien Contract law the counsel for the University finds that it holds an exception in favor of lecturers. Reference is made to popular and scientific lecturers who come upon invitation to give a specified number of lectures, at specified places. And behold the wisdom of Catholicism! Born professors are now called lecturers!

A black hole of Calcutta, they discovered in the Indian Museum. It is at the Hampton Indian School. The Rev. T. C. Childs, of this city, is a Christian gentleman of the old school, learned, and with reputation for fairness and truthfulness. What he reports will be found endorsed by every minister in the city, and some time ago Secretary requested Dr. Childs to go down to Hampton Indian School and investigate complaints which had been made to the President and the Indian Department. Dr. Childs went, examined, and reported. In his report, after condemning the poor of the Dr. continues: "But the most serious charges against Hampton have been made in respect to discipline, especially in the use of a certain guard-house described by your committee as a small room under 'office.' It was a small room, or, for an ordinary use of language, could be called a room, built in basement under the offices of the institution and near the center of the building. The dimensions, as given by an officer of the school, were as follows: Six feet and six inches long, three feet and six inches wide, and nine feet and six inches high. The cell has no windows, means of light whatever, and when the door was closed was absolutely dark; as I prove by a moment's experiment, which was all I cared to make. The only ventilation visible, or pointed out to me by the officers, was by some small holes in the wall at the top of the cell. These holes did not connect with the fresh air from without, but simply with the air of the area around the cell. On the pavement or floor of the cell was a bed-sitting with apparently little straw or some such material; it could not in no proper sense be called a bed. The time of confinement of the boys there varied, I was told from a few days to more than a week. The recollection as to the exact time of imprisonment seemed indistinct. In one or two cases I understood it to be admitted that it might have been ten days or two weeks. When a boy was removed from the cell it was stated that 'the stench was awful.' On my report the use of the place for Indians was forbidden by the Government. My judgment of that dungeon as a place of punishment for school boys is a man being in general remains unchanged. With the heavy door closed and locked, without a ray of light, in absolute darkness and silence, with no proper ventilation, with room only to lie down and to room to move even from side to side, beyond the narrow limits of three feet and three inches; it was not a fearful place of punishment. I have failed to hear of one this side of the black hole of Calcutta. The place was disapproved at the time of my visit, by some of the officers of the school, including the physician. I know; and the amazing thing is

that the board of Indian commissioners who had no reason for excuse unless they stood between Indian and wrong, can defend and uphold to the world their defense of inhuman and means of discipline for Indian children." In concluding this letter Dr. Childs says: "I can only again express my surprise that the honorable board of Indian commissioners should be and publicly justifying and defending such a system. If the object is to secure a reformation of the order of a Government forbidding the use that cell as a place of punishment for Indian children, I must protest against it. Negroes are never put there, and neither the Government of the United States, nor Hampton School, nor the board of Indian commissioners can be justified in bringing children of any race to that place of torment." It is not pleasant to differ from warm personal friends as I must do here; but there are considerations higher than those of friendship. Dr. Childs has asked Secretary Noble to publish his report in the school at Hampton. Into our public institutions there very often creep great wrongs, wholly out of the spirit of our American idea of the humanities, and whenever there is such a discovery as that at Hampton I believe the whole Christian and ought to know it, and every pulp and religious paper ought to express indignation. WASHINGTON, D. C.

AN ARK, MISSISSIPPI LETTER.

Dear Reader: It has been a long time since I troubled you any, so I thought you might hear a little affliction now, especially since I want to tell you of the journeyings of an Arkansas traveler in your own State. And may I not say my own State? for on her soil was I born, reared and educated, underneath her soil rests the ashes of grandfather, mother, father, and sisters of hallowed memory. In a country church in Pontotoc county, under the ministry of Father Isaac Smith, of Wallerville, the light from the sun of righteousness beamed into my unworthy heart and new impulses were given to my life. Here my wife, to whom I was joined in marriage by your own beloved Gambrell, was buried in baptism by the hands of the same dear and venerable brother whom the Lord had made an instrument in teaching me the way to Christ. So that I can well say my State.

At the Convention in Memphis, Bro. W. L. Skinner invited me to assist him in a meeting at Lulu, soon we fixed the time and I went over. I need not tell you the visit was a delightful one. No one can be with Bro. S. without enjoying a delightful Christian atmosphere. He walks, talks and sings as if he were in the immediate presence of God. To be with him is to breathe the atmosphere of a king. Greatly do I enjoy my stay with him. He has been pastor here four years and has completely won the hearts of his people. They are the noblest kind of Christians. The growing brotherly love and Christian kindness shown me everywhere will not soon be forgotten. Night and day I preached to them with much joy. The interest they took in the reclamation of the old Gospel gave me peculiar pleasure. We had a real refreshing from the presence of God. I can never forget the precious season, the hospitality and many assurances of their confidence and love.

Bro. Christian, your genial, warm-hearted Secretary was pushing his years' work to a close and stopped in with us one day. He is stretching every nerve to close the year free of debt. It was a happy pleasure to meet him. Bro Taylor was with us two nights but neither of these brethren would preach. Bro. St. Clair Laurence, the earnest and untiring missionary of the Tishomingo Association, was in the time and rendered with his assistance. Time is beginning to tell on Bro. L. I felt like I was speaking to a father for I have known him as long, almost, as I have known any one. He was getting his report ready to turn over to Bro. Christian. He reports a happy, successful years' work for the Master.

A telegram bidding me come to baptize a young man who had found the Savior, shortened my visit. Lulu is a delightful place to live. The springs are very refreshing. One can find there almost any kind of water—iron, magnesia, sulphur and alum. It is an important place and we ought to have preaching there all the while. Bro. S. only gives two Sundays in each month to them. The cause in Arkansas is looking up. We have no secretary in the field, but brethren everywhere in the State feel a deep and abiding interest in State missions. We are praying for a grand meeting of our Convention in November in Little Rock. If any Mississippian brethren will come over we promise to treat them kindly and give them plenty of work to do. More anon. MARTIN BALE, Jonesboro, Ark. (Glad to hear from you, Write again brother.—Ed.)

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Our Louisiana Letter. ROCKY MOUNT, LA. June 21st '89. Dear Reader: The apocalyptic "some-what gloze thee" reminds me of my "first love," which is thy fair and fruitful soil. Your visits to our hired house are regular and up and down your columns run up and down from the eyes drinking in the news from the churches as it falls from the pens of brethren, true and tried, from the different fields of labor. It rejoices my heart to see an effort being made to endow Mississippi College, with your senior at the helm, and a few thousand dollars to start on, success is inevitable. The Lord bless you in so noble an enterprise. The Baptist cause is looking up in this State. The harvest is great, indeed; but the laborers are gathering to the fields from other states, Mississippi contributing largely, so we are not without hope of a rich in gathering in the future. Secretary Tomkins will resign soon, he having been elected President of Ketchi College. I fear his place as Secretary will be hard to fill. But he will doubtless make a noble College President.

THE OUTLOOK IN LOUISIANA.

Rev. C. W. Tomkins is to be honored President of Ketchi College. Dr. G. W. Griffin is the President of Mt. Lebanon University. Both colleges are enlarging the place of their tents, for more efficient work in the educational department. Brother Barretts coming has strengthened our forces in New Orleans. Brother Duncan seems to be the right man for Baton Rouge; he has started off well. Bro. Rogers has proved himself to be a workman that redeth not be ashamed at Lake Charles; and is preparing for the coming Convention the first of August. Our big Brother will doubtless give us a warm reception. Bro. Hiles holds forth at Alto, Bro. Holmes at Monroe, Bro. Hartsfield at Arcadia, Bro. T. M. Harrell at Ruston and Bro. G. W. Harrell at Minden. Other efficient preachers are stationed along the rail roads and in the towns. There are a few town churches, however, that have no resident pastors, but I have recently learned that some of the Seminary boys are in this state, and I hope those churches will catch them. We also have nearly thirty missionaries in the state; whose reports show aggressiveness and progress. Our State paper, the Chronicle, is gradually improving, and we hope very soon, to make it the peer of any other in the States. I would be glad to give your readers a more definite idea of Louisiana Baptists and their work, but I am continually on the wing in the bounds of North Louisiana Association and, therefore, have no time to visit other parts of the state. As we survey the field and read the reports of the workmen, we are encouraged to press onward and upward.

I am well pleased with my new field and the Louisiana people, but I never expect to find a better and nobler people than Mississippi Baptists and especially the Baptist preachers of Mississippi. God bless you all my dear brethren. T. D. BENT.

GLASTON, JULY, 2ND, 1889.

We have just closed the S. S. Convention of Carey Association. The best that I ever attended. Harmony, unanimity and good feeling prevailed, and every body seemed to enjoy themselves. It met with the First Baptist Church of Hamburg, Mass. The old officers were elected so unanimously and slipped into their offices so easily that they hardly knew how they got there. A. J. Ronckson, President, S. White 1st Vice-President, M. T. Byrd, 2nd Vice-President, W. B. Louden, 3rd Vice-President, W. L. Carpenter, Secretary, J. G. Griffin, Ass't Secretary, E. J. Griffin, Treasurer. This is the best organized S. S. Convention that I have ever seen. The Convention is organized in the several districts. It is made their duty to hold Sub-Conventions in their respective districts on all fifth Sundays, as well as to stir up as much as they can the S. S. interest in their bounds.

This has worked well, eleven S. S. were represented. They appointed Bro. S. White, of Natchez, S. S. Missionary. The Convention sermon was preached by Eld. J. P. Henby Luth, 19. 37-40. We say well done for that. This sermon was preached on Saturday night. Essays were read on the following subjects: 1st. On S. S. Conventions. W. B. Louden. This essay showed us the importance of these Conventions and the good growing of them. 2nd. Advantages of S. S.'s, in enlisting the old in training the young. Eld. C. L. Parker. 3rd. Why all churches should have S. S.'s, by R. L. Humble. 4th. Best plan to get church and S. S. members to do their duty, by W. B. Louden. 5th. Distinctive principles of Baptist Eld. J. M. Griffing. On Saturday evening our Corresponding Secretary of Convention board made his appearance on the stage as glad as ever. We were truly glad to see him for he does not

trouble us much down this way, sometimes when he can do no better he comes down here among us and we are always glad. Sunday morning it began to pour down rain and we feared a disappointment. But it slackened up and the people began to come in and quite a number gathered before it began to rain again but they continued to come. In spite of the rain until we had had Bro. Christian to do what he thought he would get out of, i. e., to preach. It was splendid if he had stopped that train before it run off the bridge and killed so many people. Text Matt. 6:33. Sunday evening we had the following essays: 1st. Absolute requirements for a successful S. S. Superintendent, by J. B. Thomas. 2nd. Importance of S. S.'s, by M. T. Byrd. 3rd. Duty of Christians in the temperance work. W. B. Louden. All of these essays were well written and gave true ring. I am sure much good was done. The Convention adjourned to meet with the Clinton church next year. Yours truly, G. W. BOWLES.

Will Baptists Think.

Will they think of the past ages, for the 1800 years in which they have resisted all connection of church and State; in which they have refused all aid from the civil law to establish any article of their faith? Will they think of this, and how proudly they have pointed to our past record on this subject? Then, will they look at the action of the Southern Baptist Convention in reference to the A. S. U., and ask themselves if they can ever make this boast again? Is not this the entering wedge that will open the door, to invoke the assistance of the civil law to establish every other article of faith? If this article of faith is established by law, why not establish all the rest? I hope there are Baptists who will protest against this action of the S. B. C. J. J. N. NASIR.

Nature can only be interpreted by revelation. We cannot, through the operations of nature, find out God, for the earthquakes, pestilence, floods, without explanation, would prove him to be indifferent to suffering, just as the bright things would go to prove him infinitely good. It is from the Word that the Christian learns that in the providence of God, for him every cloud has its bright light, and that all things work together for the good of those who love him.

Fifth Sunday Meeting.

The Union and Minister's and Deacons' meeting of the first district of the Tishomingo Baptist Association met with Meadow Creek church Friday, June 28, 1889. Introductory sermon was preached by Eld. J. H. Taylor. After organization in the evening, letters from most of the churches of the district were read. These showed the churches to be prospering and building up. Bro. J. R. Baley read an excellent essay on "Sunday Schools." The discussion that followed showed the brethren to be fully alive on this subject.

Why should we, as Baptists, use the Baptist literature exclusively in our Sunday-schools? was profitably discussed by several members. A pointed essay was read by Rev. J. H. Taylor on "Do Saints go to Heaven Immediately After Death?" and discussed by other brethren. "When was the New Testament church set up?" was discussed by Rev. R. M. Perry, of Tombighy, and other members. A very interesting and appropriate essay was read by Bro. T. W. Jones on "Who Should Become Members of the Church?" The subject of "Missions" was feelingly and enthusiastically discussed by many of the brethren. Eld. St. Clair Lawrence preached Saturday at eleven o'clock. Elds. B. F. Taylor, R. M. Perry and L. R. Burress occupied the stand Saturday night and Sunday.

Kind feelings and brotherly love prevailed. We trust that brotherhood may be strengthened and the church at Meadow Creek built up. Meeting adjourned to meet with Antioch No. 2, Friday before the fifth Sunday in June, 1890. J. W. BURRESS, Mod. J. O. LOONEY, C. CLK. It is said that one hundredth part of the population of the United States now own ninety-one hundredth part of all the property. This being the case would it not be well to levy an income tax for the support of the government which would take the tariff off everything the poor man has to live. We believe it would be well enough to do so but we doubt very much whether that one hundredth part of the population would consent to a thing, without which consent it is as useless to worry about it, as all moves in that direction have not with universal favor. The tariff bill success illustrates tolerably fairly. —E. A. Miss Times.

## FARM NOTES.

Soak seed wheat two hours or more in a solution of blue-stone, one pound of blue-stone to eight gallons of water to destroy smut germs and thereby prevent smut in your wheat.

If the pigs are allowed the run of the pastures it will be found a good plan to provide a covered trough with salt and ashes arranged so that they can help themselves to what they want. A little copperas will add to the value as a health preserver.

Properly managed a good brood sow can be made one of the most profitable animals on the farm, says a contemporary. Two good litters of pigs can easily be secured, and with good feed and care some increase at least can be secured in a short time.

The Illinois Experiment Station has determined by actual count the number of seeds per pound for fifteen varieties of grasses. In one pound reedtop there are 4,136,000 seeds; blue grass, 2,185,000; timothy, 1,421,000; orchard grass, 457,000; tall meadow grass, 155,000; white clover, 868,000; crimson trefoil, 152,000; mammoth red clover, 264,000; common red clover, 335,000; alsike 677,000, and alfalfa, 243,000.

A hint worthy of every mother's attention. If your children have no other education, you can at least teach them to be cheerful by example, it will be of more benefit to them than the finest education without it. Don't let them find fault and complain; teach them from the beginning the best of all good habits—cheerfulness. And don't wear your own life out in scolding. You? yes we mean you even you.

Potatoes. Three of four cups of mashed potatoes, one cup of milk, in which dissolve half a teaspoonful of butter and the same of salt stir well with two beaten eggs; then drop in well-buttered gem pans, with a little flour sprinkled over the top, and put in a hot oven till nicely browned.

Sell your young geese in preference to the old ones. Old geese make the best breeders, and are more careful with their young, and give a larger supply of feathers when plucked.

It is not too late to set out more sweet potato plants. As the ground is still damp they will get a good start and grow rapidly. They love plenty of sunshine and warmth.

It is very important in transplanting trees, plants and vines, to cut back severely. Very often trees fail to grow, simply because too much top is left in proportion to the roots.

A physician is quoted as saying that he always has boiled onions for dinner for the benefit of his children. "No worms, no scarlatina, no diphtheria, when children eat plentifully of onions every day."

There is a good deal of satisfaction to be gotten out of the family account book. It is a multiplication of the pleasure of the wage-earner finds in the constant and careful squaring of his or her small accounts, a pleasure every woman-worker ought to know.

Warm water will not answer for the cows on a warm day. Shade is also indispensable for stock in the summer season.

Wet grass is injurious to young chicks even in the summer. Do not turn the hen and her brood out until the sun is well up.

Keep the soil around cabbage plants frequently stirred, and they will grow faster. Weeds and grass must not be allowed among cabbages.

The troublesome red spider on house plants can be conquered by frequent sprinkling of leaves with a fine syringe. The scale insect is vanquished by brushing the stems with an old toothbrush dipped in soap-suds; he is apt to be troublesome upon the orange and oleander trees. Mealy bug is disposed of in the same way.

In buying a farm a point of paramount importance with almost any thing else is its ability to furnish good water. To ignore this is to overlook a consideration which cannot be neglected without future cost. Good water means health for the family, wealth and thrift for the stock—comfort and safety for everything on the farm.

The Baptist Basket 126, E. Broadway, Louisville, Kentucky, has arranged to start Home Bible Bands, a band to embrace the entire household and all they invite, young or old who for any reason cannot or do not attend a Sunday-school. This will include city people as well as country people. Each band will select any hour of Sunday that suits, and will choose a meeting place, parlor, sitting room, etc., and having met, after prayer, study the International Sunday-school lessons for that day, at its close take a collection for missions. To all who will promise to do this, the Baptist Basket will furnish free, blanks and lesson helps. Let us engage quickly in this good work. A Bible Band in every house would make full prayer meetings, full Sunday-schools, full churches, full Home and Foreign Board treasuries, fill the earth with His glory, and win the world for Christ.







HOME CIRCLE.

Conducted by MISS M. T. GAMBEEL.

HOW EASY IT IS.

How easy it is to spend a day.  
The thoughtless world is a merry land,  
The trifling work of a child at play.  
The strength of a man and his home,  
The sight of a comrade, the sound of a boy,  
The smile that is full of life and joy,  
And the tears that are shed in sorrow,  
And the grief that is born of love,  
How easy it is to spend a day.  
By the lake or the forest, or the field,  
By the path that leads to the world of the dead,  
By the light that shines in the heart,  
By the love that is born of the heart,  
By the hope that is born of the heart,  
By the faith that is born of the heart,  
By the joy that is born of the heart,  
By the peace that is born of the heart,  
By the love that is born of the heart,  
By the hope that is born of the heart,  
By the faith that is born of the heart,  
By the joy that is born of the heart,  
By the peace that is born of the heart,

MISSILES CAST BY THE WAY-SIDE.

It is not long since we heard it  
sneeringly remarked: "If Christians  
couldn't talk about Christ and  
Death they would be out of anything  
to say." The remark was received  
with enough laughter to prove that  
some of the listeners regarded it as a  
capital hit. As we thought it over  
the truth of the assertion, grew upon  
us. Unintentionally, the careless  
flippant thought of the followers of Christ,  
and put in juxtaposition the two  
great facts that must, willingly or  
unwillingly, concern all the human  
family. Death awaits all, to all,  
out of Christ, thoughts of Death are  
unwelcome. Christ, and Christ alone  
can change Death from "The King  
of Terrors" to the messenger sum-  
moning to love, rest and home.  
What is more natural than that those  
redeemed from the thralldom of sin  
and death should speak of their de-  
liverance and praise their deliverer?  
What is more reasonable, more phi-  
lanthropic than, the effort to help  
others to face with fearlessness the  
inevitable lot of all, by showing that  
in very deed we go through death  
to life?

"What of anything to say?" yes,  
truly we should be, when confronted  
by that "last enemy" had we not  
Christ to talk about, his sacrifice  
death to speak of, his resurrection  
for our justification, and his intercession  
and sweet sin all temptations to  
strengthen and help us. Praise be  
to the holy name of Jesus that we have  
Him to talk of, that we may offer  
His witness, strength, righteousness  
and salvation to all sinners, sor-  
rowing ones who are in bondage to  
the fear of death. Alas, for those  
marching steadily on, on to the hour  
of death and yet no hope in Christ,  
no heart to talk about him, no room  
in their hearts to receive him? Do  
we, who rest in the sure and certain  
hope of his coming again to receive  
us unto himself, do we strive ear-  
nestly to talk of Christ? In our daily  
walk show that we are following  
him and thus influence others to  
commit their souls and bodies to his  
keeping? We need to question our  
hearts over this matter and then lis-  
ten closely if perchance the voice of  
conscience may condemn us.

"Why are Christian people always  
telling our 'good times' by thrust-  
ing their views of God and heaven  
and eternity upon us, always reprov-  
ing us of sin and condemning us?" If  
they are let to worship God as they  
see fit, why will they not let us  
alone? why do they try to make us  
miserable? This string of accusatory  
questions was asked with a show of  
great sincerity. The questioner felt  
himself aggrieved, persecuted, his  
personal liberty impinged upon, and  
wholly misapprehended the motive  
which impelled Christians to reprove  
sin and counsel the sinner. The  
earnest desire to make others truly  
happy is the one of the potencies im-  
pelling Christians to rebuke sin and  
show Christ as a Savior to the lost  
and ruined sinner. The desire to  
satisfy the soul-thirst of dying hun-  
gers makes us tell of the Water of  
Life. The desire to help the weary,  
heavy-laden, tired and tempest-tossed  
nerves to take often of the Home-  
land and City of our God.

No Christian wants to disparage  
this fair earth, made so wondrously  
beautiful and fit for our earth-life by  
a loving Father by talking of the  
"land farther than day." It is to help  
others, to use without abusing the  
good things of this life, to offer grate-  
ful praise for the common every-day  
mercies, to enjoy to the fullest extent  
life's common blessings that we talk  
and sing to them of the joys that  
await, and the bliss purchased and  
held for us by the pierced hand of  
the suffering Savior. The world  
lieth in sin, the carnal mind, en-  
mity against God misapprehendeth  
the motives and rejects with con-  
tempt and loathing the message of  
salvation. Shall we chide under  
these misapprehensions? Nay, verily  
what saith the scripture: "All day  
long have I stretched forth my hand  
to a disobedient and gainsaying peo-  
ple, and shall we not strive to be  
God-like in that all of life's long day  
we shall seek out the sinning and  
sorrowing and suffering ones and  
lead them to rest on the Rotted  
Rock, even Jesus?"

This issue of the Review will  
greet the representatives of the great  
Baptist host of Mississippi assembled  
in State Convention. It is with sin-  
cere regret that we forego the pleas-  
ure and profit of that meeting; but

it is plainly duty, to abide at home.

The Woman's Meeting promises to  
be one of rare interest and the Re-  
view sends hearty "God speed" to the  
consecrated women who will  
there plan and project work for mis-  
sions to be done in the homes of our  
State by the women and children.  
More than once reference is made in  
the Epistles to the "church of Christ  
in the household of..."—Our Woman's  
Work for all the objects fostered by  
our Convention, the enlisting of the  
hearts of the children to work for the  
same, is a practical following out of  
the Apostle's idea of the church in  
the household. The influence of this  
working together of mother and  
children for the spread of the Gospel  
will be seen in an enlarged liberality  
and a higher spiritual plane of life  
for the rising generation.  
The Christian mother longs for her  
children to lead better, purer, nobler  
lives than she has led, she would  
fain give them the benefit of all her  
victories through faith and by fore-  
warning of temptations, forearm  
them against the assaults of Tempter.  
To help put them into active  
aggressive work for the Kingdom is  
one means of freeing them from  
many temptations. This, the Woman's  
Central Committee with wise  
planning hopes to help the mothers  
to do. The Sunbeam work and study  
will help the children to feel that the  
whole world is in the hand and that  
they may be honored of God to do some-  
thing for the Master. May the  
power of God overshadow, and the  
wisdom of God rule and guide in all  
the work done in His name at this  
great gathering! Amen and amen.

YOUNG HOPEFULS.

HOW TO HAVE A GIVE.  
Learn them to live, to love and to  
labor for God. A child can get money  
for feeding the cradle, or any house-  
hold service, a garden may be kept,  
or fruit trees cared for. Get a hen and  
sell the eggs, or set eggs and sell the  
chickens. Get a pig, calf, sheep, or  
cows. Girls can sew or knit. Let each  
bring something to every service, a  
cent or more, or an apple, egg, potato,  
turnip, walnut, etc., to the leader of  
the band who can sell and give the  
proceeds. Impress personal obligation  
and personal consecration. EX.

Letter to The Little Folks.

Come now, children, into the par-  
lor, and while your mother is busy  
superintending dinner, I will tell  
you something about Mexico. The  
little brown-skinned children here have  
straight, black hair, which is worn  
long by the girls and short by the  
boys, as is the custom with you.  
They seem to be contented and happy,  
and the boys, especially, are quite  
mischievous, full of pranks and prac-  
tical jokes. You will be surprised to  
learn that among them, the names  
Angel, Jesus, Savior and Trinity  
are common. In our school at San-  
tito the other day, two of the boys,  
Jesus and Savior, had a fight, and  
Jesus whipped Savior. They have  
cousages of another character, as well.  
A month ago a twelve-year-old boy  
went up in a balloon, not exactly in  
it either, because, instead of riding  
in a basket, as it is customary, two  
ropes hanging down from the bal-  
loon, were tied to the ends of a stick  
the size and length of an axe handle.  
Upon this stick the boy, like a mon-  
key, cut all manner of antics, now  
holding on only with his hands, and  
so spread out like a flying squirrel;  
now, with bent knees, he holds with  
the ends of his legs, while his hands  
and head are hanging down, and all  
the time the balloon is taking him  
higher and higher—thousands of  
feet into the air. I could not shud-  
der for the poor fellow as he passed  
beyond the clouds entirely out of  
sight. My sympathy was wasted,  
for, in less than an hour, he was back  
on the streets asking a contribution  
from every body he met, and appar-  
ently the jolliest boy in town. This  
was his fourteenth ascension.

Because of the mild climate, we  
have a variety and abundance of  
flowers, fruits and vegetables the  
year round, but look out for trouble-  
some insects. It was not until I  
came here that I could appreciate  
the full force of the following lines:

"The June bug has the wings of gold,  
The lightning bug's are flame;  
The fire bug has no wings at all,  
But he gets there all the same."  
I wonder how many of you boys have  
a scrap-book? I am sorry, very  
sorry, that I waited so long to  
begin mine. Every newspaper your  
father gets has something in it which  
should be clipped and preserved.  
Mary and Lucy have each a nice  
roll of clippings, and after while,  
they will paste them in a book,  
mixing beautiful pictures along.  
But don't you let the girls get ahead  
of you that way; every paper you  
find, look through it for nice poetry,  
pretty verses, etc. Clip nothing but  
the very best.

Well, children, let us play school  
awhile. String out there in a class  
along that seam in the carpet, a half  
dozen of you, boys and girls together;  
you know, stand erect with your chins  
tucked, and I will ask the questions.  
We will begin at this end:

Willie: What is the difference be-  
tween stabbing a man and killing a  
hog?  
(Willie answers): "One is assault-  
ing with intent to kill, and the other  
is killing with intent to salt."  
That is correct.  
Why ought eggs to be half cooked?  
(Jonnie replies): "Because what  
is done cannot be helped."  
Why is an egg like a colt?  
(Jonnie answers): "Because it is  
not fit for use until it is broken."  
Why is a butcher cart like his top-  
boot?  
"Because he carries his calves  
there." Very good sir.  
Now Jack, if I had a nice apple

pie, and should give one-third to

you, one-sixth to John and one-sixth  
to Mary, and should keep one-half  
myself, what would be left?  
"The plate."  
It is your turn now, Mary, you  
girls always know something about  
gardening. Tell us how to remove  
widow's weeds?

"A good looking man has only to  
say will there, and they will." Pretty  
good for Mary; I will give you an-  
other question.  
What three letters turn a girl into  
a woman?  
"A-g-e."  
What time of day was Adam born?  
"A little before Eve." Very good.  
On what day in the year do women  
talk the least?

"The shortest day."  
Why are pipes humming?  
"Because the best are merrymaking."  
Why are books your best friends?  
"Because when they love you,  
you can shut them up without giving  
offense."  
That reminds me: What is the dif-  
ference between a woman and an  
umbrella?

"There are times when you can  
shut up an umbrella." A very good  
lesson, thank you.  
This class is hard to beat, I hope  
you may continue to improve. The  
Home Guardian gives the following  
beautiful lines telling us

HOW TO BE HAPPY:  
Are you awfully tired with play, little girl?  
Weary, discouraged and sick?  
I'll tell you the best game to be won.  
Be something for somebody quick.  
Though it takes like the rain of the sun, true man,  
And the clouds are forbidding and thick,  
You can make the sun shine in your soul, little  
girl, by something for somebody quick.  
Though the clouds are like brass overhead, little  
girl,  
And the walk like a well-trodden track,  
And the earth is full of sorrow and pain,  
Be something for somebody quick.

There, your mother is calling you.

Good-bye.

A BOY'S HEART.

BY LAURA M. GEMMILL.

Not that part of a boy's heart  
which shines in his eyes, which you  
can read in the curves of his lips,  
which you can sound by the heart-  
iness of his laughter. The mother  
who gathers her boy to her bosom in  
the twilight, and presses her ques-  
tions with kisses, has no reason to  
fear that she will mistake the heart  
that beats against her own; but  
mother-love is often the only mirror  
which will reflect, without  
distorting, the innermost chamber of  
a boy's heart. God never meant that  
precious chamber to open to every  
rusty key. If you, as a teacher,  
would "turn aside to see this great  
sight," you must, as God commands  
"put off your shoes from off your feet."  
If, then, he says, come now  
therefore, and I will send thee into  
the class, I say, it will not do for  
you to answer, "But behold, they  
will not believe me, nor hearken un-  
to my voice;" for though the walls  
are very high, and they are the very  
children of Anak, with such a com-  
mission you may knock at the gates.  
But the loving teacher must learn  
to beat down the gates with im-  
patient force will only block the way, while  
the treasure may escape. Find a boy  
with green withies; but he will break  
them, "as a thread of tow is broken  
when it toucheth fire." New ropes,  
new laws, will break off his arms  
"like a thread." Weave into his  
ambitions and schemes the hopes and  
desires of your heart: fasten them  
yet with a prayer; but when he  
wakes from the dream and to the  
fact that he is bound, he will wail  
with the web. His soul will be  
"veiled into death," but he has not  
shown you all his heart, not once!

"Love is as strong as death;" but

"there is a time to every purpose under  
the heaven: a time to love, to  
rejoice, to break down;" but there is,  
too (so wrote the same wise man), "a  
time to love, to plant, to build up,  
to keep silence."  
"Look to yourselves," as teachers,  
lest you lose those things which you  
have wrought, lest the time you  
are given in which, "to plant,"  
be spent in plucking up that  
which is planted. Even the earth  
bringeth forth, "first the blade, then  
the ear, after that the full corn in  
the ear." What husbandman "immedi-  
ately putteth in the sickle," until the  
fruit is brought forth, until "the har-  
vest is come?" "In the morning  
sow thy seed;" but do not expect to  
gather your sheaves in its first watch.

"And the Lord direct your hearts  
into the love of God, and into the  
patient waiting for Christ"—in a  
boy's heart.

Freeport, Ill.

Love of appreciation seems to be  
instinctive in the whole animal creation.  
Whoever does good work is encour-  
aged and strengthened by merited  
praise. Well does the writer remem-  
ber a good farmer, whose sleek, fat  
team horses were admired by all the  
neighbors round about. This good  
condition was not a result of their not  
being worked hard, for the farmer did  
much of the heavy trucking of the  
village over a hilly road. There was a  
long, steep hill between the station  
and village, and here the horses were  
allowed a verbal rest—pats on the  
way up.

Mr. Small always carried a chunk of  
wood, with which to block the wheels  
during these rests. Before he started  
he always rubbed the horses, patted  
them encouragingly and when he gave  
the word, up they went with a will,  
till the driver stopped the horses, for  
an hour's breathing spell.

When they pulled well, he always  
patted and praised them, telling them  
they were good fellows; and they  
seemed so pleased at this little act of  
appreciation that they would hardly

wait to rest, so eager were they to

themselves worthy of the praise.  
Children, and grown people,  
are not less susceptible to the influ-  
ence of encouraging words. A  
little fellow of five years of age  
was doing something which his father  
disapproved.  
"My son, you must not do that,"  
said his father.  
It happened to be something which  
the child wanted to do, and for an  
instant he hesitated, as if questioning  
what would be the consequence if he  
persisted. Finally his better self tri-  
umphed, and he replied, "All right,  
father, I won't do it any more."  
Perhaps most of us would think that  
was all there was to be said about it,  
and so the father thought, but the lit-  
tle fellow evidently had other ideas  
for not long after he spoke of  
"Papa," why don't you tell me  
that's a good boy? I would  
be very glad to be good next time?"  
Exchanges.

The Old and the New Theology.  
In regard to the controversy of  
this subject, I thought at first the  
Mr. Spurgeon had taken too gloom-  
a view of affairs. But after reading  
the various replies and explanations  
the faithful preacher's words of alarm  
and warning do not seem too stron-  
g. These expositors of the new theol-  
ogy in many cases are opposed, not  
to the common sense of all Chris-  
tians, but to the teachings of the  
scriptures of the new testament.  
They set at naught the plain teach-  
ing of the Word of God. The doctrine  
of the Atonement in its old and accep-  
ted sense is denied, and the preaching  
of the Cross is counted foolishness.  
In many cases the new theol-  
ogy is a mere rehash of old ideas,  
and the old ideas are rehashed in  
new words. The new theol-  
ogy is a mere rehash of old ideas,  
and the old ideas are rehashed in  
new words. The new theol-  
ogy is a mere rehash of old ideas,  
and the old ideas are rehashed in  
new words.

On this point I comment to note  
the words, not of a professional the-  
ologian or preacher, but of Dr. John-  
son, whose great intellect accepted  
what these small men ridiculed:  
"Whatever difficulty there may be  
in the reception of vacuous pun-  
ishment, it is an opinion which has  
had possession of mankind in all  
ages. There is no nation that has  
not used the practice of sacrifices.  
Whoever, therefore, denies the prop-  
riety of a vacuous punishment  
holds an opinion which the senti-  
ments and practice of mankind have  
contradicted from the beginning of  
the world. The great sacrifice for  
the sins of mankind was offered at  
the death of the Messiah, who is called  
in scripture, 'The Lamb of God,'  
that taketh away the sin of the  
world.' To judge of the reasonableness  
of the scheme of redemption, it  
must be considered as necessary to  
the government of the universe that  
God should make known his perpe-  
tual and irrevocable de-  
testation of moral evil. He might indeed  
punish, and punish, only the offenders;  
but as the end of punishment is not  
revenge of crime, but propagation  
of virtue, it was more becoming the  
divine clemency to find another  
mode of proceeding, less destructive  
to man, and less repulsive to  
promote goodness. The  
punishment is to be reformed and  
warn which shows evidently  
such abhorrence of sin in God as may  
deter us from it, or strike us  
with dread of vengeance when we  
have committed it. This is effected by  
various punishment."—Boswell's  
Life of Johnson, vol. iv, p. 124. Oxford  
Clarendon Press edition.

Other testimonies as decided could  
be quoted from men who were giants  
in intellect yet children in faith; and  
this is the king lion of heaven.  
M. D. in The Christian.

Relief for the Afflicted.

A New Remedy to the Front.

DE C. R. KING'S

Royal Germateur.

A most wonderful advance in Medi-  
cine, Science, and exactly in line with  
the foremost thinkers in the Medical Fe-  
deration. The chemicals compo-  
sition of this great blood remedy are en-  
dorsed by leading scientists and chemists.  
Europe as the greatest antiseptic  
blood-purifier in the world. It is  
death to all disease germ.

While this has been on the mar-  
ket in Mississippi a few months  
hundreds can testify to its curative  
powers.  
Asthma,  
Bronchitis,  
Catarrh,  
Consumption,  
Rheumatism,  
Sciatica,  
Small Pox,  
Deafness,  
Sore Eyes,  
Malarial Fever,  
Gonorrhea,  
Syphilis.

IT CURES

Royal Germateur restores. Digestion  
relieves Insomnia and Indigestion. In  
fact, cures all malarial and contagious  
diseases, restores manhood in old and  
young. Cures all Female complaints.  
Specific for chills and fever, Yellow  
Fever and Eczema.

It is put in one gallon jugs with  
full directions for taking.  
PRICE \$2.50 PER GALLON  
Sent to any part of the State ex-  
press charges prepaid.

Intelligent Agents wanted in every  
County and Town in the State to sell  
this liberal terms. Address:  
I. J. Pringle & Co.,  
STATE AGENTS, MERIDIAN, MISS.  
July 4th, 1889.

Judson Female Institute

MARION, ALA.

The Fifty-second Annual Session  
will begin October 2nd, in the  
new building. The catalogue gives  
with other interesting matter, an ac-  
curate description of terms, with the  
exercises from photographs of the  
premises.

S. W. AVARIE, President,  
July 25th, 1889.

Church and School Bells.

SIZES AND PRICES.  
Bells with casted  
bell, 1/2 inch thick,  
No. 1, 1/2 inch thick, 1/2 inch thick,  
No. 2, 1/2 inch thick, 1/2 inch thick,  
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